

How we categorize knowledge is ~~then~~ secondary: what is primary is ~~the~~ ^{the} manner in which we approach and behold and know whatever it is that we are trying to know. Thus philosophy includes science because the object of every inquiry, scientific or philosophical, is in every case to clarify, to enhance our speculations as to truth with concrete evidence. It is not an artificial procedure to combine science with philosophy; in fact, not to do so is rather the artificial thing because science and philosophy are not in quest of different ends, ~~not~~ is one a matter of hypothesis and the other of experience. Both follow the way of hypothesis through experience to discovery. They differ, if at all, in that philosophy is the inner investigation of the outer phenomena studied by science. But knowledge of the inner is just as much known and controlled by experiment which leads to experience as is knowledge of the outer.

One begins with the sensuous intellect and goes deep into abstract thought. The other begins with the abstract and by it considers the sensuous. Science and the naturalistic branches of philosophy consider the abstract or ultimate real with the information given by the senses. The idealistic philosophies and religion view realistic or sense nature through the knowledge of mind.

The study of phenomena deals ^{then,} with sensuously known forms while the other, the investigation of the mind or noumenon, reveals the abstract lying behind sensuous realities. What causes our feeling that the two, though really companionate in nature, have separate fields of study, is that science can demonstrate its findings by means of extraspectively visible demonstrations, while abstract knowledge has for its laboratory and tools only the individual himself.

In the abstract or introspectively known reality, the individual becomes the way and measure of all discovery which each, in turn, has to acquire by and for himself. If he would verify truth, he must himself sally forth as verifier while extraspective knowledge makes no such demand because the world in which it pursues its search is more known to the explorer. Its conceptions deal with events which, at least to start with, anyone can see. And its verifying tools, once produced, are ready at hand for anyone to use.

Science, ~~then~~, gives us a knowledge which can be verified by instruments which obtain closely similar or identical results in repeated ^{observation} ~~experimentation~~ of the same phenomena. In philosophy, the science of introspection which observes and interprets the same phenomena with which science deals, we also get definite knowledge. But here we interpret not readings of instruments but readings of the mind itself whose powers are unequal in the individual cognizer. Given the proper instruction, physical instruments can be used by anybody, but not everybody can conduct verifying experiments with the philosophic tools of rational and intuitive reason. One cannot borrow the brain of the philosopher-analyst of mind, and however much one is ^{taught} ~~instructed~~ verbally, it is impossible for him to proceed along the same course as another in his thinking about mind. ^{subjectively recorded} ~~manera~~.

It becomes more evident that the tools of science have a universal standard, one that all ^{have agreed} ~~must~~ accept, whereas minds that turn to philosophy have no such standard at their disposal. ~~But~~ This is not to say that each mind has a different truth. Every mind penetrates the same truth to a different depth. The discoveries that are made are not different; ^{they} ~~they~~ are all various descents into one depth of truth.

Life: Sept. 12th, 1947. P. 90. The Age of Enlightenment.

"Slowly and surely the Enlightenment began that process whereby philosophy, the search for truth, was supplanted by science, the search for facts."

Philosophic truth is scientific fact; fact is truth and truth is fact; but one, philosophy, deals with the interstices of mind and the other, science, with the webbing called matter.

But the results of experimentation performed in the ^{scientific} ~~laboratory~~ laboratory are only findings and not facts at all. The fact exists but the finding is only one of the aspects, one the minute aspects of the fact. And an aspect does not reveal the fact.

To know the fact, one must delve into the mind itself, not only with mind into matter, but mind into mind. The fact is the lasting truth; the finding is the temporary discovery. What we know of the structure of matter is destined not to stand as final word. Therefore it is a temporary finding. ^{and not} ~~So it cannot be~~ fact which is the lasting truth.

In order to come upon fact, the fullness of mind ^{itself} ~~has to be~~ experienced; not examination of a mental expression. That is not coming upon the mind itself. The mind has got to be come upon with a fullness of experience. In other words, with the mind's fullness focussed upon itself, it beholds the fact of itself, including the fact that it realizes the meaning of the findings of science.

The more the mind knows itself in connection with a theory or finding, the more it understands ^{in connection with the} ~~itself~~ concerning the ^{object} ~~the~~ object studied, scrutinized, ~~examined~~, observed. Let any object or event be scrutinized, and all that is seen is the mind beholding itself in its special concern.

When I see a star, I see an expression of energy and (my) observing ~~is~~ an expression of energy. Now the beholding is of a different

quality than the beheld. It is a different expression. But the beheld is not a divorced expression from the energy which is beholding. At all events, the mind is beholding itself in its expression whether it cognizes or is being cognized.

It cannot be said that matter is also the expression of energy which, in the subtler form, observes and cognizes. Even though there is no scientific evidence for this, there is at least the possibility. We are not concerned with whether matter cognizes or not. We are concerned with man's cognition being an expression of the same energy as the object or the world he cognizes, matter being another expression of that energy, though essentially the same.

Energy ~~is~~ the same in all phases of existence. Science observing matter is mind observing condensations of mind-energy. Mind observing mind is a branch of science defined as ~~sp~~psychology.

For an observation alone, even a scientific observation, without insight into the essence of what is seen, leads to coarse reason and coarse pursuits. By too much coarse reason our existence also becomes coarse.

While every exploration of things and events gives us knowledge, we cannot say that the most dependable explanations are those ~~which are~~ supplied by science; ^{that it} ~~which~~ ^{affords us} alone gives definite knowledge while other avenues of discovery - religion and philosophy - ^{lead us only into} ~~give us either~~ unsupported dogma or unverifiable ^{theory} theories. (see p. xiii, Russell. Introduction. A History of Western Philosophy).

Does science really give us, as we may suppose, definite knowledge? It claims, as a very definite generality, that the world is round, that this is the best way to see it for the sake of understanding. Yet it gives us no unequivocal proof of the reality of the earth's roundness. What it does give are quantitative equivalents of sense-data - not shape but ^{meas-} ~~ures~~ ^{frequency} ~~present~~ of curvature, not color but the number of light oscillations per second, not hardness but the coefficient of rigidity. (See p. 84: Jeans, III).

Physics with its measures gives us only an abstract world to be known by the pointer readings of its instruments. And so, just as with the atom which remains a blur, the shape of the world remains a blurred something to the physicist. Shape, color, texture, temporal extension, beauty - these do not exist to the unsensuous measuring instrument. All an Einstein can give us is only a quantitative estimate of energy activity. We would go to him in vain for any enlarged insight into any sensuous impression of ours as summed up in the form of a quality.

The world has no shape without the ^{mediation} ~~intervention~~ and interpretation of the senses which perceive. What fabricates the

world's shape, together with its color, beauty, and utility, is our sensory reflexes, together with our self-consciousness of them. The pointer readings of science give us a code comprised of symbols of form which our senses construct into more or less definite shapes. But we can only ^{collate} put these symbols into forms because ^{similar} the forms are before us through our sense of ^{perception} the familiar world. If we did not have the sense which gives us the compound which is an object, the numerical data of science would provide us only with symbols which we could ^{arrange into} not forms parallel with those encountered in our everyday experience.

The world, then, may or may not be round; the evidence supplied by our senses is in the affirmative. But as to the reliability of this evidence, science has nothing positive to say. And the reason that it ^{has} ~~can say~~ so little ^{to say} is that our habits of sense dictate to us what interpretation is to be given to the numerical symbols of science.

Pointer readings give us a ^{abstract} picture of energy impulses while our usual sensuous perception projects them into emotional imageries. For everything we see has an emotional component without which there is no sense world which is primarily a world of the emotions. If one had no feelings, a form would be meaningless inasmuch as the feeling gives it its meaning of associations.

Feeling dictates form - that is, the dimensionality of form. Feeling brings the dimensions together; it makes of them a more comprehensive experience.

There is always an inner emotion which corresponds to an outer object. The feeling helps to intelligence an energy-stimulus

Just as science fails to ^{what we know} ~~supplement our knowledge~~ ~~provide us with understanding~~ of the physical qualities of our world, so it gives us no insights into ~~those~~ the qualities by which the living organism is differentiated from its inorganic environment. Thus, the biologist of mechanistic persuasion ^{will} ~~maintain~~, in his exclusive emphasis on mechanical causation, that there really is no difference between the organic and the inorganic; that the "ordinary processes of change and activity" occurring in the ^{realm of the} ~~realm of the~~ non-living (p. 226 Cunningham) are identical with those ^{that take} ~~that take~~ place in living entities. But the so-called ordinary processes that occur in the living organism (and this also applies to non-vital activities) are something more than just ordinary where all superstition is put aside. To minimize or over-exaggerate the mysteriousness of vital processes is to display a superstitious attitude.

Physical and chemical processes are, indeed, objects of direct experimental observation in the laboratory, but this makes the phenomena observed, whether or not transpiring in a living thing, only momentarily digestible but not understandable. It is true enough that something is seen, but what is seen is not simple and that is where the deductions of the mechanist fall short of fact. Undoubtedly he sees something of the results of interacting energies, but this is not necessarily to see penetratingly. To record the contraction of a muscle, to measure the strength of an electrical impulse running through a nerve, to follow the successive steps in the digestion of protein - this is not necessarily to decipher the purpose of that contraction, impulse, or digestion.

~~But~~ The largest significance of any observed behavior lies not in what it does but in what its doing ultimately aims at. It is in ^{every} ~~every~~ one of our diversified actions and reactions, including the bio-physical, that the ultimate aims of our living seek to be fulfilled. In a school the ^{may} teachers gossip with ^{each other, spend} ~~the whole day, spend~~ time at lunch, relax over a newspaper, and so on. But the ultimate aim of ^{all} ~~these~~ these activities is learning. Analogously, it seems that every process occurring in us, every transference of energy, impulse, thought, and behavior, is evolution. But what is the aim of evolution? It cannot just be to perpetuate physical life but must mainly be to fulfill the evolution of intelligence in us by means of every experience of ours. Indeed, every process in the universe hinges upon the fulfillment of possibilities and these upon the fulfillment of whole intelligence. ~~But~~ The pointer readings of science apply to every process but this for the reason that science deals not with meaning but with observation. ^{But} ~~However~~ ^{remains} meaning is the final ^{desideratum, so that} ~~issue without which~~ an observation is useless in giving an answer to life. ^{unless it bears upon meaning.}

p. 329 Eddington

Exact science is not soulless when one brings feeling to it. And to bring feeling to it is inevitable. Without feeling, form and every delineation of existence as well as every conception of existence disappears. If exact science measures only the impulses of energy, then these energy impulses give also the expressions of our familiar forms. The forms themselves may not be measured by the instruments which give our pointer readings but the energy which produces them do give us our familiar forms. That is, the energy which produces the emotions in the human instrument is the same which ~~gives into the~~ reading of the pointer by the mechanical recorder. The readings in the machine only report ~~dots~~ and dashes. In the human instrument they report form and such intangible features and structures and sensations as form, beauty and other emotions as beauty, joy, and fear. The mechanical instrument of observation sees the same energy. The only difference here is that the human ^{portrayingly} machine records ^{I mean} sensuous forms. This is to say it recognizes forms which report a sensuous universe whereas the mechanical instrument records a universe of energy in quantitative metrics, the energy being the same but the recordings being qualitatively different.

The human instrument gives us what the machine gives us (plus ^{significance} emotional value). It gives us not only dots and dashes, coefficients and frequencies, but emotional significance and

value

value which does not exist for the mechanical device. The forms of the universe exist then to incite the thought-feelings in sentient beings to growth. Beauty is implicated with growth. Would it not be that without the beauty of nature we as sentient beings could not live? Beauty is as necessary to the growth of man as the sun to the survival of all living existences. The sun, too, is part of beauty in man's life, not only being there as a purely physical necessity.

Exact science is not possible when we have feelings to it. P. 329 Chelington
to being feeling to it is
and every incomprehensible as well as every expression of existence
I delineation, or I disappear
Exact science measures only the
impulses given the impressions of our population forms
the processes themselves may not be necessary for
where you are pointer readings but the average value
produces them and you are resistant that is
the average which produces the emotions in the human instrument
as the force when you are reading of pointer line
the mechanism the readings with motion only
recorder.
reports dots & dashes & have features and
reports and such of intangible as for
structures (as) and sensations of
being and other emotions as heavy, joy, etc.
I see some of the only difference between the
human instrument mechanical record (portraying).
~~portraying~~

shows form 2 - and this is to say (2) forms which
 report a universal mechanical
instruments records a number of quantitative figures
 energy in quantitative metrics. ~~but the readings being~~
 energy different qualitatively
 different.

no phys continuous permanence
different metals
devices forms the mechanical
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more quant the mechanical
of strain the mechanical
mechanical the mechanical

showing of all living mechanical
 are of hearts in mechanical
 for a purely physical mechanical

We are so conditioned that we expect to arrive at truth through mechanical devices - macroscopic and microscopic extensions of photography - which have no aperture, opening, lens that would reveal the psychic world. The psychic demands a consistently psychological approach. But the mechanical device, while very helpful, is at best an adjunct.

As these adjuncts are employed today, they give descriptions. They trace connections between one event and another in temporal sequence - and that very well. But they give no insights into the content of the event for the derivation of meanings beyond physically arrived at hypotheses is quite beyond their scope of usefulness.

The instrument can only circumscribe; the mind goes in and, by going in, really gives gives connections. That is, the mind explains and does not merely describe the appearance of a train of action.

Life whose broadest aspect is the psyche is formidably limited by the descriptive picturings of scientific research. The phenomena - not realities - of life thus captured are circumscribed; they are not phenomena sharing in the full range of life.

These procedures of describing are not really invaluable analyses as they are affirmed to be because they suffer from two defects. Firstly they

are confined to surface events, to the exterior-
plays of what is observed, Then, when it comes to
putting back the results of analysis into a whole,
that whole turns out to be an artificial construct,
one necessarily derived from the restricted
observation; not a coherent and living whole having
due regard to the thing or being in its original
environment.

Knowledge cannot be dispersive. It must be increasingly unified through voluntary intelligent consent. Otherwise it only becomes regimentatively adaptive and provocative of imitation, that is, dissension and violence.

The study of phenomena deals with sensuously known forms while the other, the investigation of the mind, reveals the abstract lying behind sensuous realities. What causes our feeling that the two, though really companionate in nature, have separate fields of study, is that science can demonstrate its findings by means of extraspectively visible demonstrations while abstract knowledge has for its laboratory and tools and field of demonstration only the individual himself.

In the abstract or introspectively known reality, the individual becomes the way and measure of all discovery which each in turn has to acquire by and for himself. If it would verify truth, he must himself sally forth as verifier while extrospective knowledge makes no such demand because the world in which it pursues its search is more known to the explorer.

The criterion of truth in true science, just as in true philosophy and religion, is experience. Each finally points to the same truth to be won by experiment. They are ^{with} ~~all~~ experiential disciplines.

How the categories of knowledge is then secondary
The various categories of knowledge are secondary; the *what is*
way we approach to behold and ~~the~~ know what we know
primary as the beholding is in every case primary. Thus philosophy includes
science because the object of every inquiry, scientific or
philosophical, is in every case to clarify; to to enhance our
speculations as to truth with concrete evidence. It is not
an artificial procedure to combine science with philosophy; in
fact, not to do so is rather the artificial thing because
science and philosophy are not in quest of different ends,
nor is one a matter of hypothesis and the other other experience.
Both follow the way of hypothesis through experience to
discovery. ~~However~~ differ, if at all, in that philosophy is the
inner investigation of the outer phenomena studied by science.
And knowledge of the inner is just as much known and controlled
by experiment (leading to experience) as knowledge of the outer.

One(discipline)begins with the sensuous intellect and goes deep
into abstract thought. Another begins with the abstract
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branches of philosophy consider the abstract or ultimate real
with the information given by the senses. The idealistic philos-
ophies and religions see realistic or sense nature through the
knowledge of the mind itself.

Its conceptions deal with a ^{happening} world which, at least to start with, anyone can see. And its verifying tools, once produced, are ready at hand for anyone to use.

Science gives us a ^{readings} ~~knowledge~~ ^{measurements} which can be generally ^{verified} ~~measured~~ by instruments which can obtain closely similar or identical results in repeated experimentation upon the same phenomena. In philosophy, ~~which depends upon the science of introspection and the observation and interpretation of the same phenomena with~~ ^{which} science deals with, we also get definite knowledge. But here we ~~don't interpret by instruments~~ ^{observations obtained by instruments} ~~but by the powers of the mind itself~~ ^{not readings of instruments but by} ~~which are unequal in the individual cognizer.~~ ^{whose powers} Physical instruments can be used by anybody (given the proper instruction) but not everybody can conduct verifying experiments with the philosophic tools ^{which one} of rational and intuitional reason. ^{one} He cannot borrow the brain of the analyst ^{philosopher} and however much ^{or} he is instructed verbally, ^{it is impossible for him to} he cannot proceed ^{along the same course as reader} in his thinking, ^{about mind} ~~which~~ ^{white} The tools of science, have a universal standard, but in philosophy there is no such standard. Every mind ^{has} ~~hasn't got~~ a different truth. Every mind penetrates truth to a different depth. The ^{discovery} truths that are being penetrated ^{made} are not different; they are all various descents into one depth of truth.

p. 226

Cunningham

The mechanist holds that the living organism is only a

physical-chemical machine and that its behavior can be resolved

by analysis into physico-chemical processes. For him there is fundamental

no difference between organic and inorganic matter; the chief difference which he recognizes is that of complexity. It is a rather common assumption that life is something more than the ordinary processes of change and activity that take place in the living organism. Life, so it is sometimes supposed, is a mysterious entity which is radically different from those observable processes."

materialist

But the mechanist maintains, in his exclusive emphasis on mechanical causation, that there really is no difference between

the (living) organic and the (living) inorganic; that the

ordinary physico-chemical transformations occurring in the non-living are identical with those occurring in living entities

But the so-called common ordinary processes that take place in the living organism (as non-vital activities) are something more than just ordinary where all superstition is put aside. To minimize or to over-exaggerate the mysteriousness of vital processes is to display a superstitious attitude.

Physical and chemical process are, indeed, objects of direct experimental observation in the laboratory but this makes the phenomena observed, whether or not in a living thing, only momentarily digestible but not understandable. It is true enough that something is seen, but what is seen is not simple and that is where the deductions of the mechanist are in error. fall short of fact.

Undoubtedly he sees something of the results of the actual behavior of interacting energies, but that is not necessarily to see penetratingly. To measure the strength of an electrical impulse running through a nerve, to record the contraction of a

*follows the successive steps in the development of practice
+ observe the synthesis of*

muscle - this is not necessarily to decipher the purpose
of that impulse or contraction.

The largest significance of our ^{any observed} behavior lies not in what it does but in what its doing ultimately aims at. It is in every one of our diversified actions and reactions that the ultimate aims of our living seek to be fulfilled. In a school, the teachers may spend time at lunch, gossip with their colleagues, relax over a newspaper, and so on. But the ultimate aim of all these diverse activities is learning. It seems that every thought-impulse, whether or not embodied in behavior, ^{must} subserve the aim of evolution. But what is the aim of evolution? It cannot ^{merely} be to perpetuate physical life, but ^{must} to fulfill the evolution of intelligence ^{in us} by means of every experience of ours. And ~~so~~ ^{the} means of evolution ^{must} include every and all experience of ours. Indeed, every process in the universe hinges upon the fulfillment of possibilities and these upon the fulfillment of whole intelligence.

The pointer readings of science apply to every process but this for the reason that science deals not with meaning but only with observation. But meaning is the final issue upon which every observation hinges to give an answer to life.

p. xiii. Russell.

"All definite knowledge - so I should contend - belongs to science; all dogma as to what surpasses definite knowledge belongs to theology. But between theology and science there is a No Man's Land, exposed to attack from both sides; this No Man's Land is philosophy."

Undoubtedly, we get knowledge

But ^{namely} does science give us definite knowledge? It claims, as

a very definite generality, that the world is round. It says that this is the best way to see it for the sake of ~~general~~ understanding. But ^{yet even} upon this point it does not give us any proof as to the ^{reality of the earth's} ~~verities of the earth's~~ roundness.

Physics cannot give us the shape of the world. It registers only the presence of ^{numerical} qualitative and quantitative qualities, but as to its shape and form and color - that is the sensuous intellect's interpretation.

Physics with its measures gives us only an abstract world
to be known by pointer readings. ^{and so} Just as with the atom, ^{which remains a billion} physics
cannot give us the shape ^{of the world} or ~~the same with the color of an electron.~~
These do not exist to the unsensuous measuring ^{ascertaining detecting} instrument.

^{Can we}
 All Einstein can give us is ^{only guesswork and estimate} an energy activity. ^{And} He can give us
 as ^{as much as we are} ^{from} ^{of a quality} ⁱⁿ
 no sensuous impression. All he can give is an indication of
 variedly acting energies. ^{For}

What gives us form and color and beauty is purely the perception
of sense - the ^{dispositiōn} ~~habitus~~ of our sense and the self-consciousness
of it. *the non-abstract by the senses
without abstract perception.*

$\frac{1}{2}$ would be no shockⁿ \rightarrow those are our sensory reflexes.

People making a deal
that you can see

Start your own
 P. 2 - summary of poem - a code - a cipher
 our series of numbers into which form - But we can only put them together
~~the~~ ~~series~~ ~~of~~ ~~numbers~~ ~~into~~ ~~which~~ ~~form~~
 into forms because we have the formulae
 of the familiar symbols } - L - } as ours are

There always a sense
to the idea, and
involves when correspond-
ing / ref to
an outer object.

1000 (9)
water
dry.

ne
- feeling helps
sense
to intelligence
a energy - stimulates
- a great
The Country

we are ~~too~~ so conditioned
that we expect to come at
truth through mechanical
devices - macroscopic
& microscopic inspection
& photography - which
have ~~not~~ ^{opening} ~~the correct~~ ^{into} lens
that would reveal
the psychic world.
The psychic ~~power~~ demands
a consistently psychological
approach; the mechanical device

which is very helpful,

is at best in adjuvant.

As ~~to~~ these adjuncts

so employed today, they

give descriptions; they trace

the connections between one

act and another in temporal

sequence - and that they

do very well. But they

give no insight into the

process of the act for the domain
physically arrived at
beyond hypothesis
meaning, as Regard ^{the} ~~their~~ scope
of usefulness.

He is ~~the~~ indescribable; the ~~only~~ ^{thing} ~~is~~ ^{is the only thing that can}
~~be the only~~
 to go on and going in, & really

gives connection, that is, ~~the~~ explain
~~that~~

but ~~has~~ ^{the appearance of a} ~~merely~~ describe a ^{train}

of action.

Life, whose broader aspect

as the psyche is formidably

limited by the descriptive

pretensions of scientific research

~~in the course of its a~~ ^{reason or} ~~representative~~

^{in the} ~~is~~ ^{relied} ^{to} ^{measurement} of

phenomena. It is described phenomena

original environment.

is = \int value. \int is primarily
 And they are of little value if they
 do not apply to the most vital

Knowledge can not help increase happiness
 or must be increasingly
 unified (unified thought)

voluntary itself. consist.

so, as by representative
 adoption & acceptance,
 interaction this is decision
 and violence.

5

the results, analysis into

a whole, that whole turns

out to be artificial ^{construct} ~~offer~~;

to ~~practice~~ - ^{the} ^{one} necessarily derived

from the restricted observation -

not a ~~line~~ not a coherent

and living whole having due

regard for the thing or being

in its original ~~environment~~.

~~from its analysis~~

shaking & embryo.

6

Proceed this
with P. 6. Book

we must adapt of any or many or
by a adaptation as all in so sense we understand it
1 - 2 3 4 5 6 7 8 9 10

in adult many used by us
we understand not all all because we do not agree with any
1 2 3 4 5 6 7 8 9 10

Amount of psychic development
adaptation is passed upon
tradition

authority planned upon the limits
1 2 3 4 5 6 7 8 9 10

of life and that upon instead of (10)

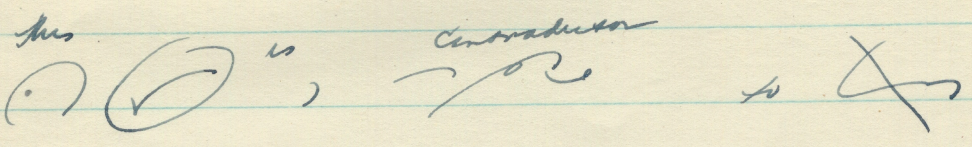
possessing of limits.

On this assumption we

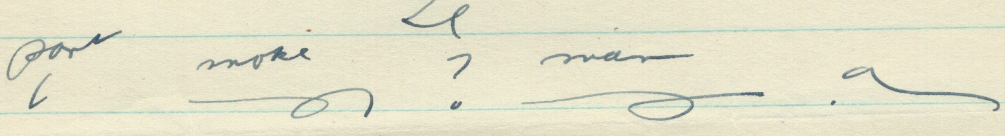
try to see psychic
as it is expressed as opposed to

the limiting habits of, ^{our habitual} living, which are

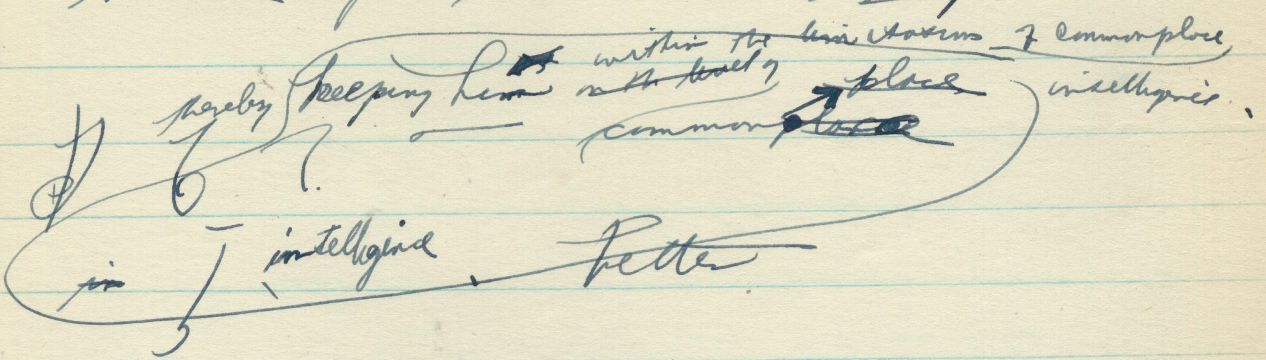
Continuously re-appointed through ^{very} 2
from: ^{upheld} 7- C. ^{and directed} S. ^{all} c

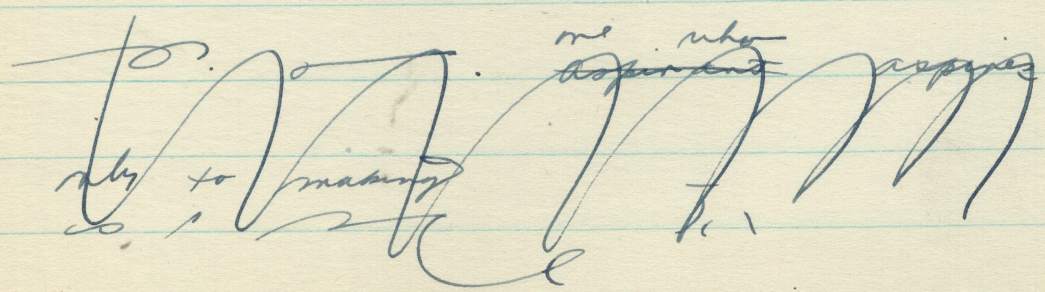
this ^{is} ^{contradiction} 

(Progress which you began
temporal ^{discovery} which for the mass

one ^{more} ? man 

machine for ^{produced} ^{and} ^{circumstance}

by keeping him ^{within the line} ^{of common place} ^{intelligence}
^{common place} 

to ^{one who} ^{disappointed} ^{regrets}


And shutting out higher intellects.

which are thus captured and

circumscribed; not phenomena

showing in the full range of

life.

It will be apparent that

these procedures of description are

are really invaluable analysis.

but unfortunately such analysis

suffers from two defects: it is

confined to surface events; with

no ^{explicit} ~~surface~~ play ~~and~~ of the employer's party,

and then, when it comes to putting back